

ANSWERING THE CONFLICT CONCERNING THE
RESURRECTION OF YESHUA

THE TIME AND THE DATE OF
RESURRECTION

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THE CONFLICT CONCERNING THE TIME AND THE RESURRECTION OF YESHUA

Within Christendom. There is a conflict concerning the Passover and the death of Yeshua. The conflict arises because of the Scripture which says that he must be three days and three nights in the heart of earth.

Matthew 12:40

⁴⁰ For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. NIV

Along with the conflict concerning the length of time which Yeshua would have to be in the grave. There is also the conflict of how he can keep the Passover and be crucified on Passover.

Luke 22:1-15

²² Now the Feast of Unleavened Bread, called the Passover, was approaching, ² and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. ³ Then Satan entered Judas, called Iscariot, one of the Twelve. ⁴ And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. ⁵ They were delighted and agreed to give him money. ⁶ He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.

⁷ Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. ⁸ Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." ⁹ "Where do you want us to prepare for it?" they asked. ¹⁰ He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, ¹¹ and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?'" ¹² He will show you a large upper room, all furnished. Make preparations there." ¹³ They left and found things just as Jesus had told them. **So they prepared the Passover.** ¹⁴ **When the hour came, Jesus and his apostles reclined at the table.** ¹⁵ **And he said to them, "I have eagerly desired to eat this Passover with you before I suffer."** NIV

Thus, we recognize that Yeshua kept the Passover with his disciples. So how is it that he was crucified before the Passover?

John 19:13-14

¹³ When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). ¹⁴ **It was the day of Preparation of Passover Week, about the sixth hour.** "Here is your king," Pilate said to the Jews. NIV

The question now arises is there a conflict in the Scripture? Or is the answer far more simplistic? Or is it a cultural issue?

John 19:31-33

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. ³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. ³³ But when they came to Jesus and found that he was already dead, they did not break his legs. NIV

Before you begin counting days we should realize that the Passover can float as much as 28 days on the Roman calendar, this means that the Passover can follow any day of the week. In the

year of Yeshua's crucifixion, we will find that it was not possible for him to be crucified on Good Friday and then resurrect on Sunday. We must take in consideration that the Jewish day begins at twilight or with three stars appear in the sky.

Let us start to resolve the question of Yeshua begin the ground for three days and three nights with the simplest method known to us and that is by counting backwards. This should give us day of preparation, and crucifixion, for that year.

THE PATTERN FOR COUNTING THE DAYS

If Wednesday is the Day of Preparation for the Passover and Yeshua is crucified during the day then he become at twilight, the Passover lamb, according to the criteria of the book of Exodus. The pattern of events, which are described below will take place on the following years, 2012, 2020, 2023, 2027.

Wednesday is the Day of Preparation and the day of Yeshua's crucifixion

Thursday is the Passover (the special Shabbat is Unleavened Bread as mentioned in the New Testament).

Wednesday to Thursday is day one.

Friday evening is beginning of the standard Sabbath.

Thursday to Friday is day two

Saturday is the Sabbath.

Friday to Saturday is day three

The end of the Jewish standard Sabbath is the conclusion of the third day. The resurrection from the grave could have taken place at any time after three stars appeared in the sky on Saturday night. This now answers the question concerning three days and three nights in the grave.

HOW CAN YESHUA KEEP THE PASSOVER AND YET STILL DIE ON THE DAY OF PREPARATION?

Luke 22:7-15

⁷ Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. ⁸ Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." ⁹ "Where do you want us to prepare for it?" they asked.

¹⁰ He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, ¹¹ and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' ¹² He will show you a large upper room, all furnished. Make preparations there."

*¹³ They left and found things just as Jesus had told them. **So they prepared the Passover.** ¹⁴ When the hour came, Jesus and his apostles reclined at the table. ¹⁵ And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. NIV*

We now recognize that Yeshua kept the Passover with his disciples. So how is it that he was crucified on the day before Passover?

John 19:13-14

¹³ When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). ^{S⁴} **It was the day of Preparation of Passover Week, about the sixth hour.** "Here is your king," Pilate said to the Jews. NIV

John 19:31-33

³¹ Now it was the **day of Preparation, and the next day was to be a special Sabbath.** Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down.

The question arises is there a conflict in the Scripture? Or is the answer something that simply eludes us? The answer is found within the cultural context of Jewish life in the time of Yeshua. In 35 A.D. there were multiple Jewish sects and each one with its own customs. The Sadducees in the time of Yeshua would eat their Passover meal, just as it was in the book of Exodus. The Sadducees would have sandals on the feet of their cloak tucked into the belt while eating only bitter herbs unleavened bread and lamb. The Pharisees traditions were much different, they would eat their meal reclining at the table. The Passover meal would include 4 cups of wine, a hard-boiled egg and charoset along with her bitter herbs unleavened bread and lamb.

However, there still yet another group called the Essenes who it actually would eat the Passover a day earlier than the Pharisees and Sadducees. Both Yeshua and John the Baptist follow the traditions of the Essenes. With this simple information. You can recognize that Yeshua was arrested on the Essenes Passover, while to the rest of the Jewish world it was the Day of Preparation.

Wikipedia Encyclopedia

The **Essenes** (in Modern but not in Ancient Hebrew: **אִסְיִים**, *Isiyim*; Greek: **Ἐσσηνοί, Ἐσσαίοι, or Ὀσσαίοι**; *Essēnoi, Essaioi, Ossaioi*) were a sect of Second Temple Judaism that flourished from the 2nd century BCE to the 1st century CE which some scholars claim seceded from the Zadokite priests.^[1] Being much fewer in number than the Pharisees and the Sadducees (the other two major sects at the time), the Essenes lived in various cities but congregated in communal life dedicated to asceticism, voluntary poverty, daily immersion, and abstinence from worldly pleasures, including (for some groups) celibacy. Many separate but related religious groups of that era shared similar mystic, eschatological, messianic, and ascetic beliefs. These groups are collectively referred to by various scholars as the "Essenes." Josephus records that Essenes existed in large numbers, and thousands lived throughout Roman Judaea.

The Essenes have gained fame in modern times as a result of the discovery of an extensive group of religious documents known as the Dead Sea Scrolls, which are commonly believed to be Essenes' library—although there is no proof that the Essenes wrote them. These documents include preserved multiple copies of the Hebrew Bible untouched from as early as 300 BCE until their discovery in 1946. Some scholars, however, dispute the notion that the Essenes wrote the Dead Sea Scrolls.

Essene Passover Dates

The point of the analysis below is to illustrate that only in A.D. 30 did the Essene Passover Eve fall 1 day before the Jewish Passover Eve. In all other years the Essene Passover Eve fell in a different week or fell after (not before) the Jewish Passover.

Consequently, A.D. 30 is the only year in which Jesus and His disciples could observe the Essene Passover exactly one day before the Jews and Pharisees etc. observe the Jewish Passover, and hence A.D. 30 is the only year in which Jesus could both observe Passover in the upper room and then Himself be the sacrificial Passover Lamb of God the following day on Jewish Passover.

No other year satisfies all the criteria to harmonize the gospel Passion Week accounts, and hence A.D. 30 stands alone as the only "fit" for the year of crucifixion.

Note that key anchor dates are highlighted in

		Nisan 14th Passover Eve				
Year	Jerusalem Vernal Equinox*		Julian dates		Gregorian dates	
	Julian	Essene	Essene**	Jewish	Essene**	Jewish
26	March 22, 12 PM, Fri	Nisan 1, Wed	April 4	March 22	April 2, Thu	March 20, Fri
27	March 23, 6 AM, Sun	Nisan 1, Wed	April 5	April 9	April 3, Sat	April 7, Wed
28	March 22, 12 AM, Mon	Nisan 1, Wed	April 4	March 29	April 2, Sun	March 27, Mon
29	March 22, 6 PM, Tues	Nisan 1, Wed	April 4	April 16	April 2, Mon	April 14, Sat
30	March 22, 12 PM, Wed	Nisan 1, Wed	April 4	April 5	April 2, Tues	April 3, Wed
31	March 23, 5 AM, Fri	Nisan 1, Wed	April 5	March 26	April 3, Thu	March 24, Mon
32	March 22, 11 AM, Sat	Nisan 1, Wed	April 4	April 14	April 2, Fri	April 12, Mon
33	March 22, 5 PM, Sun	Nisan 1, Wed	April 4	April 3	April 2, Sat	April 1, Fri
34	March 22, 11 PM, Mon	Nisan 1, Wed	April 4	March 22	April 2, Sun	March 20, Mon
35	March 23, 5 AM, Wed	Nisan 1, Wed	April 5	April 11	April 3, Tues	April 9, Mon

* add 2 hours to convert UTC/GMT to Jerusalem time zone using [US Naval Observatory data](#)

** Assume Essenes "set" their calendar to 1 Nisan Wednesday on the Vernal Equinox:

The differences in which day of the week Passover was observed between the Essenes and the Jews (Pharisees, Sadducees, etc.) is due to their different practices in starting their respective annual calendars. The [Fourmilab Calendar Converter](#) determines Hebrew dates according to the Jewish method and Hillel II rules. But that same converter does not compute Essene dates - we must do that ourselves:

1. Enter the Vernal Equinox (VE) date (already Julian) determined by [USNO](#) into the [Fourmilab Calendar Converter](#) Julian input, and then "calculate".
2. Readout the ISO-8601 day of year VE date (converted from the Julian VE)
3. Add 13 days to ISO-8601 VE date and calculate again

(Because Essene new year on Nisan 1 + 13 days => Essene Passover Eve on Nisan 14)

4. Readout the Julian & Gregorian equivalent dates for Essene Passover Eve

(Note that we ignore the weekdays and the Hebrew conversion readout because the Essene & Hebrew calendars are different, and the converter does not compute Essene calendrics.)

An Essene Passover?

It is speculative and questionable that John the Baptist was an Essene, but it is now generally recognized that prior to the crucifixion of Jesus, there were Essenes in Jerusalem, the "upper room" was likely located in an Essene quarter of Jerusalem, the Essenes were the likely inhabitants of Qumran, and the Essene/Qumran calendar was a 364 day solar calendar at odds with the calendrics of the Sanhedrin:

Magen Broshi (of the Israel Museum), "[Essenes at Qumran? A Rejoinder to Albert Baumgarten](#)", *Dead Sea Discoveries*, Volume 14, Number 1, 2007, pp. 25-33

There is absolutely no need to change the reigning theory - Qumran must have been an Essene community.

Edward L. Cohen, "[Calendars of the Dead-Sea-Scroll Sect](#)", *CUBO Matematica Educacional*, Vol. 5, No- 2, (1-16). JUNIO 2003.

As far the calendar, the Essenes actually had two of them. The first one, from the scrolls, was a lunar one. It had 354 [= $6 \times (29 + 30)$] days. As we indicated, the moon goes around the earth in approximately 29 1/2 days; that is why we get this peculiar number of days. Since the holidays came from the second one, not much else is gleaned from the 354-day calendar. The second is much more complicated. It had 364 days and was solar. Since $3 \times 354 + 30 = 3 \times 364$, it is thought that an extra month of 30 days was added to the lunar one every three years (at the end of the three years) to make up for the difference to keep everything normal. See [EW:§§22-23] for translations of plates 4Q321, 4Q320 from the Hebrew, which delineate the equivalences. We now know that the solar (364) calendar was the mainstay with the luni-solar (354) calendar playing a much lesser role. [EW:108] indicates that the Essenes kept track of the luni-solar only to point out errors in case they would eventually be in charge in Jerusalem. 4QMMT [QSI, QS2, QS3, SH2:173-174] also points to a 364-day calendar. Yadin found evidence [YN1:173] that the same calendar was used by those at Masada, thus perhaps linking the two sects. In fact, while excavating, he found the *Book of Jubilees*, which will be discussed later, in its original Hebrew text [PM:186-189]. (p5-6)

In essence, the Jubilee calendar was the one used by the Qumran sect: surveys of this can be found in [FL:146-156] although no mention of the intercalation is mentioned; and in [VP:126-130]. In the latter, the author notes [VP:129-130]:

"One can ask one self whether the refusal of the community to celebrate the common Jewish feast-days at the same time as the rest was not the most decisive reason for the formation of the sect. No certain answer can be given, because it is so difficult to determine the history of the community and the motives of their conduct as long as our data are incomplete." (p7)

Bargil Pixner, "[Jerusalem's Essene Gateway - Where the Community Lived in Jesus' Time](#)", *Biblical Archaeology Review*, Volume 23 Number 3 May/June 1997, p4

I believe we now have sufficient evidence not only to identify our gate as the Gate of the Essenes but also to conclude that a community of Essenes lived here on Mount Zion in Jesus' time.

Sidnie White Crawford, "[Response to "New Documents: Qumran and Gnostic Writings" by Joseph A. Fitzmyer, Jr.](#)" *Faculty Publications, Classics and Religious Studies Department, University of Nebraska-Lincoln*, 1991

The weight of agreement between the classical sources and the scrolls makes the equation of 'Qumran settlers = Essenes' highly probable. ... It does not seem reasonable to scrap the identification of the Qumran sectarians as Essenes, when there is such substantial correlation between the scrolls and the classical sources, because we have new evidence that doesn't quite fit the old definition. Instead, what is needed is an expansion of the term 'Essene.' ... I would suggest that the group of Jews who inhabited Qumran may have evolved over time, from a group with deep roots in Palestinian Judaism, who split with other Jews over such disputed things as law and calendar, to a sect with highly developed doctrines of, for example, predestination and angelology, which set them apart from other Jews. This is the group that Josephus is describing. Therefore, I would argue for the continuing identification of the Qumran sectarians with the Essenes.

James A. Walther, "[The Chronology of Passion Week](#)" *Journal of Biblical Literature*, Vol. 77, No. 2. (Jun., 1958), pp. 116-122. p117

The proposition in brief is this: The difficulties attendant upon the analysis of the chronology of Passion Week may be reduced by recognizing that the old solar calendar, evident in the Book of Jubilees and in Enoch, in use in Qumran, and perhaps reflected in the OT itself, may well have provided the occasion for Jesus' observance of the Passover at the time he instituted the Eucharist. (p116)

J. T. Milik in his recent monograph, *Dix ans de de'couvertes dans le de'sert de Juda*, mentions manuscripts from Cave IV which place the observance of the Passover on Tuesday;⁹

⁹ ... Since then Milik has published additional fragments from Cave IV bearing on the Essene calendar and its relationship to the official calendar, *Supplements to Vetus Testamentum*, IV (1957), 24 ff. In the current fascicle of *Biblica*, XXXIX/1 (1958), 72-77, Vogt has taken the 4Q data and attempted to reconstruct the official calendar over against the Essene calendar. His tables demonstrate a three year cycle with a one-day-plus remainder. If this is adjusted, the fourth year will bring the official Passover in the same week as the Essene observance (as in the first year), but one day later. While the Essene Passover always falls on Tuesday evening, the official Passover would occur on Wednesday evening, the first year, on Thursday evening in the fourth year, and on Friday evening in the seventh year. (fn p117)

Joseph M. Baumgarten, "[Qumran Studies](#)", *Journal of Biblical Literature*, Vol. 77, No. 3. (Sep., 1958), pp. 249-257.

Today it is becoming increasingly evident that the calendar was actually one of the main areas of disagreement between the sect and its opponents. This is evident from the constant emphasis in our texts on the proper times and seasons and the dramatic interference of the wicked priest with the sect's observance of the Day of Atonement (1QpH 11.4-8). In addition to the explicit reference to Jubilees in CDC, the fact that the sect followed the solar calendar of that book has been inferred by Yadin from the twenty-six *mišmarot* (priestly courses) mentioned in IQW. A new fragment from Cave IV describing the rotation of the *mišmarot* now seems to confirm this inference. Since these calendaric differences involved the priesthood and the temple, it is clear that we have to reckon with the calendar as one of the major issues involved in the separation of the sect from the Pharisaic community.'. (p255)

The point of the foregoing is *not* to argue that Jesus was an Essene in some fashion. Rather, the point is merely to establish the archaeological and historical background that Essenes lived in Jerusalem and Judea and observed the Old Testament feasts on a 364-day solar calendar, and establish the feasibility (and opportunity) of an Essene Passover different from the "Passover of the Jews" as John referred to it (John 2:13, 11:55).

Consequently, based on best fit of the date and upper room location, Jesus and His disciples (and company) were likely *hosted* by Essenes when they observed Passover, and presumably it was an Essene observance of Passover according to Essene calendar keeping that Jesus observed in the upper room with His disciples. The Essenes are also generally recognized as being the most pure and devout sect whereas by contrast Jesus characterized the Pharisees as a 'brood of vipers whose father was Satan' and the Sadducees were agitating for an unscriptural revision in [Counting](#)

[the Omer](#) to the Feast of Weeks. So it is not unreasonable that Jesus would observe an Essene Passover as opposed to that orchestrated by the Pharisees' power struggles against the Sadducees (see also [Two Passovers?](#)).

So, the Passover that Jesus observed in the upper room was likely the Essene Passover and *not* the Jewish Passover (which was 1 day later), and we wish to ascertain how the Essenes determined Passover observances and how that compared to the Jewish Passover observances (table above).

In the Book of Enoch, there is a reference to the 1st month in which "*the day becomes daily longer and the night nightly shorter*" which is understood as following the vernal equinox:

[Book of Enoch 73:6-10](#)

In this way he rises in the first month in the great portal, which 7 is the fourth [those six portals in the east]. And in that fourth portal from which the **sun rises in the first month** are twelve window-openings, from which proceed a flame when they are opened in 8 their season. When the sun rises in the heaven, he comes forth through that fourth portal thirty, 9 mornings in succession, and sets accurately in the fourth portal in the west of the heaven. And during this period **the day becomes daily longer and the night nightly shorter** to the thirtieth 10 morning.

The Essene Passover is assumed to follow Qumran practices according to the [solar calendar](#) described in the [Book of Jubilees](#)

2.4. Calendar

The proper method of marking the passage of time is the “movements” of the sun (solar calendar) (6:23-31); in fact this was one the purposes for which the sun was created (2:9). This means that the year is to be 364 days long, consisting of [4 units of] 13 weeks [including] four “days of remembrance” after the solstices and the equinoxes (see 6:32-38). **This solar calendar is equally divisible by seven into fifty-two weeks, which means that the Sabbaths and the festival days will always fall on the same day of the month for every year.** These four units of thirteen weeks are each divided into three non-lunar months. Since God created the sun on the fourth day, **the year must always begin on a Wednesday. The festivals always fall on the same day of the week and same day of the month each year.** (As already indicated, there is a probable reference to 1 Enoch 72-82 in Jub. 4:17.) The larger units of marking the passing of time are the “week” (period of seven years) and the jubilee ($7 \times 7 = 49$ years). Throughout the Book of Jubilees, the author attempts to date all significant events by this method.

So the Essene sacred year always began on the vernal equinox and is, by definition, Wednesday, 1st day of the 1st month (Nisan or Abib). Consequently, the Essene Passover will always begin 6 PM Tuesday, 13 days later (Nisan 14). The key point being Essene Passover always began "Tuesday" evening, 13 days after the vernal equinox. To outsiders, the Essenes would appear to observe the vernal equinox and (regardless of whatever the previous day was) declare that day to be Wednesday 1 Nisan. However, within the Essene community this would be entirely self-consistent. Their 364-day year had exactly 52×7 -day weeks and since the vernal equinox varied by less than 6 hours one year to the next, for all practical purposes the Essenes never really adjusted their calendar - it was never off by more than a few hours and any observation errors would likely be attributed to occluded viewing conditions when the Sun's position and daytime transit duration could not be observed and measured. But to outsiders, comparing the Essene date and day of the week to other calendar systems, the Essenes would appear to be resetting their calendar to Nisan 1 every vernal equinox.

So, understandably due to different calendar keeping systems, the Essenes and everyone else would disagree on what the date was. This probably wouldn't surprise too many people as most nations and/or peoples were using different calendar systems anyway, and calendar keeping was somewhat of a high-priestly mystic craft. But what would be odd (ostensibly) is that everyone else would agree on what the day of the week was, except the Essenes who would observe their own weekday.

Jewish observance of Passover, however, varied depending on their postponement rules. It always began evening of Nisan 14th (by the Jewish sacred calendar), but the day of the week on which Nisan 14th fell varied because the

postponement rules varied when the Jewish Civil year was recognized to have begun, and thus when (6 months later) the Jewish Sacred year began.